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WEEKLY REVIEW.

—The *Times*, in a series of articles, has boldly impeached the leading Nationalists as having been accessory to the acts of the worst and most villainous conspirators of the Irish-American Dynamitists. Its object is understood to have been to compel the Parnellites to institute an action for libel, or tacitly acknowledge the truth of these charges. The Nationalists have taken no steps to rebut this charge, and seem to think that to secure their avowed end, the liberation of Ireland, it does not matter much if they are found fighting in concert with these agencies of darkness. The *Times* says :—

Are Mr. Gladstone and his associates prepared to continue to work for common objects with politicians confederated with and subsidised by the authors of dynamite conspiracies and murderous outrages ? Are they prepared to join hands with the men who have been the guests and intimates of Ford and Egan, and who are to this hour receiving the subscriptions collected by the *Irish World*, in resisting measures for restoring law and order in Ireland ? Can they persist in telling English and Scotch Liberals that it is safe and honourable to surrender the government of Ireland to the allies and instruments of the anti-British plotters in the United States ?

There are Irish and Irish. Some of the noblest men the world has ever seen were Irish. There are in Ireland this day men and women that would be the salt of that beautiful island, if their fellow-countrymen would be guided by them. But unfort ely the course of events, political and religious, has been of late to make prominent those who are least fitted to lead, never having learned to obey. What this class would do for Ireland is plainly shown by what they have done for the United States, whither several millions have gone, and have proved the greatest peril the Republic has had to pass through, not excepting even the Civil War. For the Americans are not yet through the Irish peril. It is they who are now selling the destinies of the nation into the hands of the Saloon and into the hands of the priest, only there is some reason to hope that the nation will get its eyes open to the abyss on the borders of which it is placed. We may learn what these boycotting Irishmen, these Moonlighters and Nationalists would do with the liberty they seek in Ireland, by what they have been doing with the liberty they have found in America. No one can think of denying that there has been much that was faulty and oppressive in England's treatment of Ireland in the past ; but the last sixty years has seen the redress of these evils one after the other. If Home Rule is to mean the ascendency of those who now maintain the terrorism that forbids honest men fulfilling their lawful engagements, paying their rents, honouring the powers that be, serving on juries and expressing their opinions openly, we hope it may not be realized. If such independence is granted, we hope that at least a kind of Federalism will be introduced, so that the northern provinces may be separated from the southern.

—We have received a letter from Rev. Dr. J. Murray Mitchell, LL.D., dated Nice, March 11. We share it with our readers as we think many of them will be interested to read it :—

"You will have seen, before this reaches you, that in the Riviera we have had a solemn warning regarding the uncertainty of all earthly things. An earthquake has done considerable damage here, and much greater still along the coast between Nice and Genoa. The first accounts regarding the loss of life were greatly exaggerated ; but there is no doubt that a good many have perished in the great convulsion.

"I send you an extract from the *Scotsman* newspaper which will tell you something of our experience in Nice. Had the shock lasted with the same severity, half a minute longer, it is probable that many buildings in Nice must have fallen.

"The rooms we occupied were pretty high, and the shock was all the more severely felt. But, in the abundant goodness of God, there was no injury to life or limb in the case of any member of our household.

"It was certainly a time of great trial to many, especially to invalids.

"There are tremblings of the earth still recurring from time to time ; there was one an hour ago. These are very much gentler than the great upheaval of Feb. 23 : but they keep up a measure of anxiety which many feel very trying.

"Nice is nearly deserted by foreigners ; and probably few of those who have fled will return this season.

"Our Church and Manse have suffered,—particularly the latter. The Scotch churches on the Riviera may be called Union churches ; for people of all sections of Evangelical Protestantism attend them. I have had letters from friends strongly testifying to spiritual good received in these churches. I do not at present see where the sum required for the necessary repairs is to be obtained ; but, if our Nice church has been doing—as I trust it has—the Lord's work, I believe He will somehow furnish us with the silver and the gold.

"The earthquake has certainly made a deep impression on many minds. We see, in the case of the jailer at Philippi, what such an event may be overruled to produce. May a similar result be, through Divine grace, witnessed in the case of the many who passed through the late solemn time. For solemn in the highest degree it was,—I may say, even awful—especially to those who rest not on the Rock of ages.

—Miss Millett has been in Kurrachee for some weeks, holding services in the M. E. Church there. A friend writes : "Many have come out and sought the Saviour during Miss Millett's services. Last Sabbath night was a service never to be forgotten ; a wonderful sight ; the slain of the Lord were many."

—There was a confirmation by the Bishop of Bombay in the Girgaum Mission Church, last Saturday. Twenty-six young persons were presented. There have been confirmations in some of the other English churches lately. We believe that different ideas as to what is involved in this ordinance, are conveyed by the instruction given, in different churches. According to the instruction given in evangelical churches, the ordinance signifies a public confession of Christ as one's Saviour, after the heart's reception of his forgiving love, and involves a renunciation of the world.

—The *Rock* tells about a gathering of some 200 officers belonging to the Army and Navy Prayer Union, March 12th, at the Annual Meeting, London. Major General Sir Robert Phayre, K. C. B., took the chair, Major-General Field, C B., led in prayer, and there were a number of addresses.

—W. W. vindicates his title to the name he bears by occasional sonnets in the columns of a contemporary. As, like all good sonnets, it has the merit of brevity, we make room here for a recent one, entitled "The Ascetic."

With ashen face from shrine to shrine you roam
Have dipp'd your feet in all the sacred streams
Which flow or stagnate in this land of dreams,
Where all unsceptred gods still find a home :

Lighter to you than ocean's drifted foam
Are life's thin joys, whose hunger is to know
To what abyss of being we now go,
From what abyss of being we have come.

And dost thou know it ? We too in the West
With blood and tears have wetted many a mile
Of pilgrimage, have kneel'd in many a land,

To find that balsam of the soul's unrest :
And still God guards his secrets with a smile,
Still balks our presage with contracted hand.

The Hindu ascetic is here asked to take comfort in the thought that if his austerities have not succeeded in inducing God to unclasp his hand and disclose to him the secret of rest, neither have those of his brethren of the West, represented by W. W., had any better result. There are some here from the West who can testify that the soul's true rest is won not by pilgrimages to this or that shrine, but by the heart's acceptance of the Saviour Christ offered to one and all. "The secret of the Lord is with them that fear him." After this sonnet let the 91st Psalm be read, and Matt. 11. 28-30.

—We learn from the *Indian Churchman* that it is the right thing to kneel when the Epistle is read, though we may stand when the Gospel is read. Thus one lives and learns.

—With reference to the Rev. T. Evans' letter, the order that was withdrawn we understand to have been an order designed

to check the total abstinence movement in the Colaba districts, by assuring men that they had a right to drink and no man had a right to stay them from it.

—ROMANISM and Ritualism find the sum and substance of religion in the limitless exaltation of the priest. The following extracts from a book entitled "Counsels on the Holy Communion," published by E. & J. B. Young of New York, are quoted by the *Independent* to show what is taught in some quarters of the Protestant Episcopal Church :

"The Sacrament of the Eucharist is Jesus himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and the wine—that is to say, when he changes them into the Body and Blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true, living Body of Jesus Christ."

. . . . . .

"Priests . . . alone can change the bread and the wine into the Body and Blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest."

. . . . . .

"And now He comes down the altar-steps, lying quietly in the hands of the priest, as long ago he lay in the arms of Mary, and smiled his heavenly love down upon the shepherds in Bethlehem."

. . . . . .

"When you come back to your place remain for some time on your knees, lost to all but the presence of your Saviour. Ah! my child, how great you are at this moment! You hold in your soul and in your body the Lord of angels and archangels."

If any teaching is anti-Christian and heathenish, this is. Christ is degraded that the priest may be exalted.

—DR. MCGLYNN, the priest whom the Pope summoned to Rome, and who would not obey his infallibility, holds views which he thus expressed in a letter to the Archbishop :—

"I have taught, and I shall continue to teach, in speeches and writings as long as I live, that land is rightfully the property of the people in common, and that private ownership of land is against natural justice, no matter by what civil or ecclesiastical law it may be sanctioned; and I would bring about instantly, if I could, such a change of laws, all the world over, as would confiscate private property in land, without one penny of compensation to the miscalled owners."

This comes near to Prudhon's "Property is Robbery."

—THERE was recently a debate in the Italian Parliament on the subject of a Faculty of Theology in Government schools, when Signor Bonghi made a somewhat remarkable speech against the exclusion of the Bible from the curriculum of study. We find a report of his speech in the "*Evangelical Christendom*," and make an extract or two. Mr. Bonghi says :—

"How is it that if the Bible is so sure a means for corrupting the mind, and its influence so certain to debase it—how is it, I ask, that in Germany and in England, two countries where it is the most read, the character of the people is the most highly developed, and the most stable and the most robust? How does it come to pass that theological science, which speaks to the country about God, if its tendency is to fetter the mind and cramp all intellectual activity—how is it that in England and Germany, where theological studies are to the fore, all intellectual activity is carried on on the most extensive scale, and pushed forward into vast fields of knowledge of all kinds?"

Again :

In the different Christian churches, in proportion as it has been desired that character should be fully formed, be stable, and give the impetus to the moral and the just in human things, and the more these grounds for this justice and morality have been sought out by each individual for himself, just in such proportion it is found, I say, that the Bible has been placed in the hands of the great majority of the people for the bringing about of these ends. In these churches the Bible, which, according to some, confuses the mind and debases the heart, produces exactly the contrary effect, awakening a desire for inquiry and knowledge. It is with difficulty that we persuade our people to learn to read. It is not enough for us to say that it is a pleasure, an enjoyment, a luxury; such motives are not impetus enough for the minds of the populace. But when it is said to them, and they are made to feel when the truth has penetrated into their heart, that to be able to read is to have the means of putting themselves into communication with the word and mind of God—Him in whose existence they believe,—then they may be induced to learn to read, and even be persuaded to sacrifice to this supreme want of the soul of man time which might otherwise be given to work, or even to gain. From such a motive as this, I firmly believe, such a desire for education will arise as no human laws of ours can evoke."

The whole course of modern history goes to confirm these statements. It has been remarked that in Switzerland, the Roman Catholic and the Protestant cantons were easily recognizable by the greater appreciation of knowledge in the latter as compared with the former. There is no book under the heavens that has anything like the tendency the Bible has to expand, elevate and purify the mind. The sad thing is that where the people are free to read it, so much of a very different character is now pressed upon their attention.

—HEAVEN. Heaven is a place where the glory of God is revealed, and apprehended by all, where the will of God is the only will and wish of all, where love is the atmosphere in which all live and move and have their being. In heaven there is no sin and no temptation; there is no pain, nor fear. All are kings, for the will of each is wedded to the will of God, so that each has fellowship with God in his rule. The glory of God is seen *par eminence* in His Son whom He has made heir of all things. There is perpetual worship, not so much outward as of the heart. There is no decay there, and no death. The descent of the New Jerusalem from the skies, having the glory of God, shows that heaven will one day include the earth, delivered from the bondage of corruption. We are not to suppose that there is inactivity in heaven, or that there is no progress there. There are different degrees of glory there. The God-given laws of the mind remain the same. We have no knowledge of heaven, but such as we obtain by faith. It is a place, we suppose, since the bodies of Christ, Enoch and Elijah are there; but of the locality we have no information, until the New Jerusalem descends to earth.

—MR. WILLIAM MULLIGAN, M.A., arrived by the last mail steamer, and proceeded to Mussoorie to take charge of the Philander Smith Boys' School, connected with the Bengal Conference of the M. E. Church. Mr. Mulligan obtained a Gilchrist travelling Scholarship and went to Europe some five years ago and has spent the interval in fitting himself for work in this country, being remarkably successful in all his courses of study. He married a daughter of the late Rev. Joseph Taylor of Guzarat, so highly esteemed and well-remembered by many in this country.

—PRIVATE HORSEWELL has been tried by Court-Martial at Jhansi for the murder of a Native. He was out shooting Jan. 9th, and shot a tame duck in a village tank, in mistake for a wild one. The villagers gathered around him threateningly and in the row he shot a man who, he believed, was about to hurl a stone at him. After hearing the evidence on both sides, the Court acquitted him. We think it a pity that soldiers who do not know how to distinguish a tame duck from a wild one, should be allowed in this country to go out shooting.

—WE regret to state that the Rev. C. R. Thoburn, Preacher-in-charge of the Fort M. E. Church, has been medically advised to leave the country. He has been suffering from a bronchial affection, and must have absolute rest from preaching. He expects to leave for America in about a fortnight.

—MRS. SCOTT, widow of the Rev. B. B. Scott, left for America yesterday, by the steamer *China*.

—THE Lanoli Camp-meeting is now in progress and will probably continue till Tuesday evening.

NOTICES OF BOOKS AND REPORTS.

THE Rev. T. E. Slater's article on "How shall we preach to the Hindoos" (*Harvest Field*, March) acknowledges that there has been a great change in the mode of preaching to the people of this country. Formerly preachers dwelt more on the characters and actions of the heathen gods, &c. The command of Christ is to preach the Gospel, the glad tidings of salvation, and missionaries seek to present the story of Christ and his redemption in such a way as that the people may form some proper conception of it. "If we are to win the people we must respect their religious convictions." "What we have to do is to condemn sin and wickedness in man, not so much their religion." We do not know any greater sin than that which consists in the vilifying of the character of God, making him to be simply a sinful man with superhuman powers. Are we to respect religious convictions of this kind? Many in this country attribute to God all their own actions, good or bad. We may refrain from pointedly attacking such ideas and practices, but to respect them is another thing. We agree with the writer of this article that we may properly recognize what is true in the systems of the people. But we are to do it in such a way as not to let it be thought that the presence of these truths gives sanction to the systems in which they are found. As a matter of fact, the truths in Hinduism have been practically eschewed and they find very little place in the religion that is now current.

If we believe, as it seems to me we must believe, if we have faith in a Divine Providence ordering the world and guiding its religious history, if we believe that no religion has been an accident, any more than anything else has

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been an accident, but that each has had a place to fill, then we are bound to respect them all, and to find out what truth is in them, and what has been the secret of their power. Take Hinduism *e. g.*—How is it possible to condemn Hinduism as a mere collection of degrading superstitions, when the religions of Greece and Rome have been born and have lived out their day since Hinduism had its beginning; and yet Hinduism lives on? The Christian preacher, therefore, instead of regarding such a system with indifference, should address himself to a study of it, and try to learn the secret of its endurance. For it is not the false but the true in these religions on which they are based, and which gives them their strength and vitality. If we are to win the people to Christ, a sympathetic study of their religious beliefs and practices, their experiences and aspirations, is absolutely necessary.

We cannot accept of this view of the matter. We believe that the world began with a revelation of the character of God and of his will, and that men chose not to abide in the truth, and gradually corrupted it or neutralized it by inventions of their own, some in one way and some in another, and that not by providential leading but by the leading of their own sinful natures. This is the way in which the rise of the world's religions is indicated in Romans. They changed the truth of God into a lie and worshipped and served the creature more than the Creator. We believe that Hinduism has, in the 3 or 4,000 years that have elapsed since the Vedic hymns were first sung, been deteriorating, and the false has been continually becoming more controlling, until the present century, when it finds itself in the presence of a God-given system.

The Christian preacher is to declare the truth in love. But the idea that love requires us to compliment the heathen, in India, China and elsewhere, on the goodness of their systems, is one that we cannot entertain. We do not think the first preachers of the Gospel pursued this course. It very soon came to be known that they denied the sufficiency of the many faiths then obtaining, and they were represented by Tacitus and others as enemies of all men because they would not fall in with the common understanding that every man should be undisturbed in his faith. Mr. Slater says:—

Some one has said that to every *superstitio* there exists a *substitio*, and that we should cling to the *super* till we have grasped the *sub*. That is to say, to every lower belief there corresponds a higher and truer belief; and the superstition is the approximate expression of it. And we must bear with such beliefs, however irritating they may be, and look at our own faith to see whether we have the belief of which the superstition is the imperfect expression; and then present it. For example, we have in the Hindu religion these prominent ideas underlying it—polytheism, pantheism, incarnation, transmigration, absorption. Are these ideas all rubbish, or are they the faint shadows of the most substantial truths of Christianity? Have we nothing corresponding to them, nothing which, to the enlightened reason, may not with advantage take their place? In any future religion that is to become popular and universal in India, the essential conceptions underlying these ideas, and which are indestructible, must be incorporated. The emanations of Divine glory, which, in the popular sentiment, took the shape in polytheism of thousands of minor deities; the universal immanence of the Divine Spirit, taught in pantheism; the evolution of creation, as the same Spirit manifests itself in an ascending series of life, from worm to humanity, which is the philosophy prefigured in the Hindu avatars; the purging away of the cross of sin, in renewed states of existence, and thus the endless progress of the soul, which are foreshadowed in the doctrine of transmigration; and lastly, the losing of self in Deity, that God may be all in all; all these, whether we call them truths, or half-truths, must and do find a place in that complete circle of Christian truth which has yet to be popularised in India.

We have a large body of Native Christians in India. There are we believe half a million converts from Hinduism, Protestants. Do we find among these anything corresponding to the truths or half-truths or shadows of polytheism, pantheism, incarnation, transmigration, absorption? About as much as we find of Druidism and ancient Scandinavian beliefs in our Western Christianity. Those who have come to Christ in this land have done so because of their conviction that he has the words of eternal life, and that polytheism, transmigration and the rest were to be turned from as falsities.

To help the people to understand more correctly the original purport of their faith, is the thing we are to aim at, says this article. We have not so learned Christ. When a ship is rapidly filling and there is a life-boat alongside, we would not care to spend our time in calling attention to the lines on which the ship was originally built or to the admirable designs of the builders. This vessel is sinking and you will perish in her if you do not get into the life-boat, is the message we want to deliver.

We are quite willing to acknowledge with Mr. Slater that we have been too doctrinal, too dogmatic, in our preaching and teaching. And we heartily agree with him in the following:—

If all the preachers in India, Native and European, were to preach Christ, the Christ of the Gospels, the historical and living Christ, and not a philosophy *about* Christ, we should get much nearer to men. In the last resort, Christianity cannot be accepted through mere argument. It can only come as life comes, through a person, and through the influence of the life giving Spirit of God. The true evidence for Christianity is not what we call the "evidences;" it is a Christian—a real Christian—made, not by might of argument, not by power of appeal, but through living and loving contact with Christ and by the kindling truth of God. If, in his contact with Brahmans, for instance, the Christian preacher puts forth the philosophical or metaphysical side of Christianity, the subtle mind of the Brahman delights in the combat, and meets him with a counter philosophy or metaphysic. There is matter for endless dispute, but no result. The people require a less abstract creed, and one that contains a larger infusion of the human element, of that which comes in touch with their domestic life and social reforms, where we have just now opening before us a splendid sphere for Christian influence and instruction, and one into which we have scarcely entered. We need more simplicity, homeliness, and practicableness, in our presentation of the Gospel.

By all means let us walk as Christ hath left us an example. Like him, let us ever be true to our convictions. His words are the standard by which the world shall be judged in the last day.

Since writing the above we have received the April number of the *Harvest Field*, containing an article on the same subject, by the Rev. J. A. Vanes, M.A., much more accordant with our own views than those we have been noticing above.

Balbodhmewa. April. Vol. 15. No. 4. This well-printed and nicely illustrated Marathi paper for children, edited by Mrs. Hume, makes its appearance regularly on the first Thursday of every month, and is welcomed by a good number of readers. In this number appears the 23rd scene or chapter of *Antarang*, "The Inside View," translated and adapted by Miss Fairbank; it is the concluding chapter. The cost of this paper is 12 annas a year, besides postage.

We are favoured with the following: Addresses on Missionary Topics, by R. N. Cust. Songs of Pilgrimage; H. L. Hastings. *Progress*, Apl. *On Guard*, Apl. *Cook's Monthly Mail*, March. The *Missionary Review*, March. *India Watchman*, March. Our pile of unnoticed books and reports is rising higher and higher, but we hope gradually to overtake it.

INTERNATIONAL BIBLE STUDY.

April 10. *Gen.* 41 : 38-49.—*G. T. Ps.* 37 : 5.

See last Guardian.

April 17.—*Gen.* 45 : 1-15.

Commit verses 13-15.

GOLDEN TEXT: "Overcome evil with good."—Rom. 12 : 21.

UNABLE any longer to maintain the repression of his feelings, Joseph ordered the audience-chamber to be cleared that he might be alone with his brethren. Judah's address had shown him that a great change had taken place in this brother; he who, in earlier days, had been willing to sell his younger brother into captivity and rend the old man's heart with the story of his death, was now desirous of dying in the place of his brother Benjamin, rather than that his father should suffer the repetition of that anguish. The wonderful pathos of divine providence was too much for him. Before the Egyptians he must maintain the dignity of his position. But when they had withdrawn and left him alone with these strangers, he laid aside all further disguise and told his brethren that he was the very one whom they had sold into captivity so many years before. And he wept aloud as he said it; and they that were outside heard and wondered. After having told them that he was Joseph, he hastened to speak about his aged father; their father and his father. The discovery overwhelmed them so that they shrank back affrighted, not able to understand how anything but wrath could be in reserve for them. "But he said, Come near, I pray you. Then they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." They had acted as they did, not because they had any idea of fulfilling the counsel of God; they were verily guilty of trying to ruin their brother. But God had overruled the wicked plot of these brothers and brought great good out of it, and this had

been His intention from the beginning, as made known by those prophetic dreams. The guilt is in the purpose; He that sitteth upon the throne does not always permit the evil deed to develop its own appropriate fruit, but grafts some beneficent purpose of his own upon the bad tree which has been planted.

"God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh and lord of all his house and ruler over all the land of Egypt."

Joseph found more pleasure in dwelling upon God's part in the matter. He had the charity that covereth a multitude of sins. During all these years they had suffered much in the recollection of their base conduct and had learned to hate the unworthy sentiments which had controlled them in that well-remembered day. Now Joseph would comfort them by drawing their attention to the gracious purpose of God wrought out through that very procedure of theirs. But they naturally stand in awe of their brother in such an exalted position, raised to it not merely by Pharaoh but by the King of kings and Lord of lords.

Joseph bids them now return to their father with the joyful news of what they had witnessed, and convey to him his urgent and loving invitation to come quickly with all his family, his attendants, his flocks; for there were yet five years of famine; but Jacob and all his should find the best of homes in Egypt, in the land of Goshen. "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you." The old man would refuse to believe such a strange story; but they would testify what they had seen and heard, and Benjamin would corroborate their testimony. And they were to tell him of all the glory which Joseph had in Egypt, as the vicegerent of the King, and Jacob would remember those marvellous dreams which the youthful Joseph had related, and realize that God moves in a mysterious way his wonders to perform.

"And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. And he kissed all his brethren and wept upon them; and after that his brethren talked with him."

In this wonderful narrative we see how God knows how to interweave his own thoughts and plans with the web that man is weaving, ignorant of the Omniscient One, perhaps denying him. When we examine these old interweavings of God as preserved to us in the sacred record, we find in them intimations of still greater events thousands of years later. Geologists tell us that one Creation contains pre-intimations and pre-figurations of the Creation that is to follow it. So is it in the sacred record. The story of Joseph and his brethren, his betrayal and rejection by them, his exaltation to the throne as a dispenser of life to the nations, his revelation in glory, honour and power to his astonished and confounded brethren, his will that they should share in his exaltation, all these are prefigurations of the story of the Messiah. But more than seventeen centuries had to go by before the profounder meaning of this beautiful history could be grasped. In the history of the chosen people God shows us on a limited scale, how gloriously He knows how to lead us, if we were only willing to be led. And when we turn to the blood-stained and profane annals of our race, we see by the eclipse of the Sun of Righteousness, what a sublime salvation men have chosen to turn their backs upon.

And now we wait for the great Apocalypse.

The Bombay Guardian.

SATURDAY, APRIL 9, 1887.

A PARABLE.

It is reported by some and believed by many that Her gracious Majesty Queen Victoria, whose Jubilee the many peoples of her great Empire are this year celebrating with extraordinary enthusiasm, has laws which require that those who have the misfortune to break them should be put horribly to death by hanging, or be transported, or be kept manacled and made to slave in a prison all their lives. And it is reported and believed by these persons that those who break the laws, and who are called criminals,—just as though we were not all criminals in a certain sense, or looked at through glasses of a higher power,—are yearly, nay monthly, nay weekly, (in some portion or other of H. M.'s vast dominions,) thus put to death or subjected to a living death. And some there are who pretend to prove their point by statistics, and even by the testimony of newspapers, (fine testimony truly!) Figures can be made to prove anything. But when we fall back on fundamental principles as old as the everlasting hills, and *a priori* truths that no man can question, we see at once that H. M.'s Government is tainted with no such brutality and that the years that have brought us to the Jubilee have no such bloody chronicle. When we speak of her as Her gracious Majesty, we give the lie to all such statements. Her Majesty is a Christian woman, forgiving as she hopes to be forgiven; and yet these calumniators wish us to believe that she is all the time consigning her subjects to a dreadful doom. One man in a passion murders another; and then you say that Her Majesty, in no passion at all, orders this murderer to be publicly murdered. Some indeed she transports for life, or condemns to go manacled all their days and nights while life lasts. Does any body suppose that Her Gracious Majesty could sleep a wink for the clanking of these manacles or for the cries of widows and orphans ascending to heaven? It is very certain that the poorest use we can put a man to, is to put him under ground. In these days of wonderful inventiveness we have machines for utilizing every conceivable thing, and it would be strange indeed if we could not invent some means of utilizing those who have unhappily fallen into evil ways. We hear a great deal of our systems of education; if these are good for anything they can certainly be used to make law-breakers ashamed of their conduct and recognize the desirableness of keeping out of prison. Our sociological theories must be at a sad ebb truly if they cannot be trusted to ameliorate society without resorting to the headman's axe. Away with these fictions, so dishonouring to our paternal government! These murderers (as we call them) do indeed disappear from our view, after appearing in the hands of the police; but how easy is it for our imagination to follow them to fairer and happier scenes. We imagine the joy Her Majesty would have in receiving them, and hearing them promise that they will never do so any more, then dismissing them with a sweet smile of forgiveness, after making them over to some member of the nobility to give them an honourable position in some out-of-the-way place where they will never more be tempted to do wrong.

Then with regard to those who are said to be imprisoned for life. We are to suppose that Her Majesty undertakes the support of these persons during all the remaining days and years of their lives; setting apart certain of her servants to see that they have food convenient for them, as much as they can eat, and clothes to wear, and a roof over their head, exempt all their life long from butchers' bills and bakers' bills and tailors' bills and all taxes, protected from popular rage, having soldiers to guard them, and when they fall sick having the very best physicians to attend them. Allowing that she does this, is it not evident that it is done out of singular kindness to them? As for any fetters we must believe that it is only to the eye they seem heavy; modern art know how to combine this appearance with intrinsic lightness. These chains, in fact, are a kind of symbol, securing these favoured parties from all those cares and anxieties of life to which we have made brief reference.

It is high time that these malignant misrepresentations of Her Ever-gracious Majesty should cease. A fine encouragement would the lawless ones of other lands have to take refuge in countries ruled by H. M.'s sceptre, if she were capable of doing the things that they impute to her.

PERFECT IN ONE. V.

I IN THEM.

We find much blessedness in the contemplation of the great truths brought before us in this testamentary prayer of Jesus, and are unwilling to turn from the ambrosial banquet here spread for us. In fact, we seem to be in the presence of the tree of life which is in the midst of the paradise of God. The cherubim have sheathed their flaming swords, because of the sword divine that awoke against the Shepherd, and buried itself forever in the person of the Sufferer of Calvary. The other chapters of the Gospel have been like the avenues and approaches of the tree of life, this sublime prayer of our Advocate. We exclaim with Peter, It is good for us to be here, but unlike him we know what we say. For we are here armed with the same mind that was in him, our Leader and Commander. On the Mount of Transfiguration, the decease that Jesus was to accomplish at Jerusalem, was yet future. Peter and the others were in due time baptized with the baptism wherewith Jesus was baptized, and after a long apostleship we find him—just about to fall on sleep—waving his fellow-believers

towards the holy mount where heaven and earth are to kiss each other again, and the tabernacle of God be found with man. (2 Pet. 1 : 16.)

"I in them," the last words of the everlasting covenant between the Father and the Son, and the last words of his high-priestly prayer for his people, are words of such significance that it would not be a great wonder if the sun itself stood still to say Amen. We are told in Romans that the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God. And what is the manifestation of the sons of God, but just the fulfilment of this prayer offered at the threshold of Gethsemane? This is the final expression of that salvation which the Son of God came to heaven to accomplish. That very fulness of the divine life nothing short of which would satisfy Jesus for himself is what he impetrates for his people. This is his idea of salvation, that Christ be formed in us. The disciple that is perfect (and not immature) shall be as his Master. Jesus is the second Adam, and his spiritual posterity are to be in the world as he was in it; in it, not of it. Before parting with his disciples to go into the fiery furnace of Gethsemane, he makes over to them his jewels, viz. his peace, his joy, his love, his words, his purity, his power at the throne of grace, all power in heaven and in earth. He gave; it is another question, Have they taken? Have we taken? We are certainly predestinated to be conformed to the image of the Son of God. This conformation is the work of the Spirit of God. The Spirit of God is as omnipotent in the region of our corrupt natures, as Christ was omnipotent over the material creation. By him we are changed into the same image, from glory to glory. He shall come to be glorified in his saints and admired in all them that believe. What is Christ's aspiration for us is to be our aspiration for ourselves. We are to be found in him and he is to be found in us.

"For their sakes I sanctify myself, that they themselves also may be sanctified through the truth," are words that find a place in this petition. What we understand by them is this. Christ was careful so to walk as that the truth, the record of his walk, might be the means of sanctification to his disciples. They are sanctified by the truth, and that truth is the record of Christ's life, and Christ chose his steps with a view to this result. He went through Gethsemane to Calvary that he might make an atonement for the sin of the world, and also that his disciples, following him and suffering with him, might also be glorified with him. The Alpine guide chooses his steps so that it may be safe for those whom he guides to put their feet in the same foot-prints and thus reach the mountain summit. What is set before us is the imitation of Christ, but also something more. No Christ can ever be developed out of our natures; no approximation even to the Christ can be accomplished by mere struggles, tears, resolutions, self-rebukes or self-flagellations. There are those who are thus giving themselves to the imitation of Christ. But what is gloriously possible is that Christ himself may be formed in us. "Because I live ye shall live also." "Not I, but Christ liveth in me," says Paul. Not I, are words that come in at the end of the 7th chapter of Romans. The last verse of vii and the first verse of viii are the "but," and then we have the blessed sequel, Christ liveth in me. There is imitation; but more than imitation. When we have to do with a dead thing, a painting, a statue, a piece of tapestry, there is imitation; but when we have to do with life, the glory belongs to that life which seeks to reproduce itself in us. John begins his first general Epistle by a reference to the Word of life: "the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father, and was manifested to us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us." "Be ye imitators of God, as dear children," says the Apostle; children naturally imitate their parents, because of the life which they have inherited from them; and the life that we receive, looking unto Jesus, changes us into his image. This is the Christ-conception of the matter; but the Church-conception falls sadly short of this.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Colaba Abkari Case.

To the Editor of the "Bombay Guardian."

Dear Sir,—The Colábá case of prosecution *in re* the Government excise has created no small stir and has reached the House of Commons. Sir J. Gorst, the Secretary of State, in reply to a question on the subject by Mr. S. Smith said, that the action of the Collector who acted in this case, "did not commend itself to the Government of Bombay," and that the order complained of "was withdrawn."

Can you kindly let me know *what* order was withdrawn? Was it the order to commit the eight men to a "weeks' rigorous imprisonment" or the order not to interfere with those who wished to indulge in strong drinks? There is a mist about the answer which unables one to know what it really means, and as the social and indeed religious (Caste) liberty of the people is involved, to further the drink trade, this may be regarded as a *test* case of considerable interest to the people; I therefore wish to get at all the *facts* of it. I am very glad to see that in Bengal the people of *Oolooberiá* are strongly protesting against the introduction of the demoralizing Outstill system into their district, and we shall now see if the "*Board*" will force this curse on the people in the face of their protest and the promise of Sir Rivers Thompson. I send you a copy of the noble Memorial.

Thomas Evans.

Ooty, 30th March, 1886.

Books about Romanism.

Dear Sir,—Some weeks ago you published a letter from "Protester" as to the spread of books showing the errors of Roman Catholicism. Your editorial remarks were very favourable to the distribution of such works. Please allow me to call attention to an advertisement of some excellent books upon these topics, now appearing in your paper. If these are largely purchased and circulated, great good will result. "Protester" very thoughtfully suggested a fund to aid the circulation of such books and tracts, offering to send 10 Rs. to open the work.

Four facts are plain,—

1—That a judicious distribution of proper tracts should be largely made.

2—That in order to sell the larger pamphlets and books much advertising is necessary, and

3—That the small profits upon such books will not pay a tithe of the expense of such free distribution and advertising. Hence,

4—If much good is done in this line it must be by the hearty co-operation of those whose eyes are open, and who want others to see the fulfilment of what God's word so plainly predicts regarding Anti-Christ and Babylon.

Ducit Amor Patria.

[We have received for the above from G. B. Rs. 10.—Ed. *B. G.*]

NOTICES.

Baptist Church.—Bellasis Road. (Opposite the Byculla Club.) Pastor—Rev. William Bell, M. A. Sunday Services at 11 a. m. and 6. p. m.

Free Church.—Esplanade. Pastor—Rev. John Forgan, M.A. Sabbath Services, 11 A. M. and 6 P. M.

Ambroli Free Church. Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church. Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday-school, 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

Seamen's Rest.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

Bombay District Prayer League.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

April 9—2 Cor. 5. 15, "And He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

„ 16—Matt. 4. 19, "Follow me, and I will make you fishers of men."

„ 23—3 Jno. 8, "Look to yourselves . . . that ye receive a full reward."

„ 30—Jno. 12. 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

Wesleyan Methodist Services.

Sunday, April 10th.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p. m.—Mr. A. W. Newboult.

Parel Road, Byculla, 11 a. m. and 6 p. m.—Mr. John Staples. Sunday-school, 4 p. m.
Cordial invitation to all.

SPECIAL MEETINGS.

MISS LEONARD, of U. S. of America, will begin a series of special meetings in the Grant Road M. E Church on Sunday, the 17th instant. The week-night services will be at 7-30 o'clock, each evening of the week.
All are cordially invited to attend.

MUNSHI GOVIND RAM, Okara, Punjaub, has Guzarati and Marathi text-cards, which he will be glad to issue to Zenana-workers, free of all cost.—1 Tim. 6: 17, 18.

Epitome of News.

SATURDAY, APRIL 2.

—The Annual Meeting of the S. P. C. K. took place on Thursday, the Bishop presiding. The Report was read by Rev. E. S. Hall, Secretary, and officers for the coming year were elected.

—Certain rock-cut remains in a remote and unfrequented tract of hills and jungle about 20 miles north of Ellore, in the Godavari district, have been visited and reported on by Mr. R. Sewell, Acting Collector of Kistna The find consists of a series of rock-cut sculptured caves in the side of a hill forming the western boundary of a small valley which runs into a tract of thick forest from the cultivated country. The principle caves are: 1st, a Buddhist *Chaitya*, consisting of a single circular chamber containing a *dagoba* 7 feet high; 2nd, a *Vihara*, formed of a row of sculptured rooms and cells which constituted the residence of the monks. There is an inscription and the date is supposed to be A. D. 100 or 150.

—The deputation which has been appointed by his Highness the Nizam to represent the Hyderabad State at the Jubilee celebration in London in June sailed for Europe yesterday in the Italian mail steamer, the *Domenico Balduino*.

—*Bombay Gazette:* His Highness The Rao of Cutch will sail from Bombay for England on the 29th inst., to attend the Jubilee celebration in London. The Thakores of Morvi and Limbdi will also shortly proceed to England. The Rao of Cutch will send her Majesty an address of congratulation enclosed in a magnificent casket of solid gold—an admirable specimen of the best type of Cutchee art-workmanship, and worth Rs. 8,000.

—Same: News has been received from Bhosawal of the death of Mr. Hughes, C. S, from the effects of the violence of a tiger. On Sunday Mr. Hughes, accompanied by an officer in the Forest Department, and a number of native beaters, went to a spot some six miles from Chopda, and forty-six from Bhosawal, in quest of a tiger, which was known to frequent the neighbourhood. The search was successful, and the beast was wounded by the Forest officer, but afterwards got away. The following day the search was continued. Mr. Hughes took up a position in a tree, but on the beaters finding out the animal's whereabouts he came down and walked up to it. The tiger, though wounded, had still the power to do considerable mischief, and it charged Mr. Hughes (who made an ineffectual attempt to fire), seized him by one of the legs and then threw him down. It also seized the other limb and bit through both his arms, inflicting injuries which ended fatally. All this time the forest officer and the beaters had not been idle, and they shot the tiger dead. Mr. Hughes was removed to the dispensary at Chopda, while Dr. Deane, Surgeon to the G. I. P. Railway at Bhosawal, was sent for. Immediately on his arrival, Dr. Deane ordered the patient to be removed in a doolie to Bhosawal, which afforded better facilities for treatment. It was found that Mr. Hughes had been dreadfully mauled, there being no fewer than thirty-three deep wounds, all bites, in various parts of the body, while the back bore ugly claw marks.

Mr. Hughes died the next morning, in spite of the efforts of Dr. Deane to save his life.

—H. E. the Governor has left for Mahableshwar.

MONDAY, APRIL 4.

—*Times of India;* Lahore, 3: Lieut. A. L, S. Ogilvie, Sub-Assistant Commissary-General, was driving with his wife in the park, at Rawul Pindi, when their dog, swimming in one of the ponds, became entangled in the weeds. Lieut. Ogilvie entered the water to rescue the dog and became himself hopelessly entangled and was drowned before assistance could arrive. Lieut. Ogilvie belonged to the 28th Bengal Infantry.

—*Bombay Gazette*: We learn that Dr. Fuhrer, the able Assistant Archæological Surveyor in the N. W. Provinces, has succeeded in securing an impression of the inscription at Prabhaso near Kosam, which he discovered some time ago. It had been previously found by an officer in the Opium Department, who believed it to be in the old Pali alphabet; but he refused to let it be known to the Archæological Survey. Dr. Fuhrer's discovery of it, and that it was in the Gupta alphabet, was quite independent; and now he has copied it and entered the small cave in the cliff at a height of about 36 feet, over which the inscription is. In this cave he found three still more important inscriptions,—two in early Gupta characters and one in later Gupta, besides four very short ones. The cave, which is all all but inaccessible, measures 9 feet by 7 feet 4 inches; and owing to the bees that infest the rock, it had to be entered and the inscriptions copied during the night.

—Same: A number of ladies and gentlemen taking an interest in the case for the restitution of conjugal rights, known as the Rukhmabai case, met last Wednesday to consider the advisability of setting on foot a movement for the removal of the anomaly which applies a coercive English provision for the enforcement of a decree based on Hindu matrimonial law. A Committee was formed.

TUESDAY, APRIL 5.

—*Overland Mail*; March 18: The offerings which the Holy Father will receive on the occasion of his Sacerdotal Jubilee will (the *Tablet* says) be of the most varied and costly kind, and from all lands. The Sultan has already forwarded by the Armenian Patriarch, Peter Antony X., his superb gift of a ring in brilliants, estimated at a value of over 4,000*l*. The Empress of China and the Queen-Regent of Spain will also send presents of a splendid character. The Emperor William is having a piece of rich jewellery made at Berlin for a like purpose. It has already been stated that Queen Victoria's gift will take the form of a sumptuously bound copy of the "Vulgate." President Grévy, notwithstanding his recent offering, will, according to the semi-official French papers, send another splendid Sévres vase and inkstand. At quite another end of the world and of the social scale, Padre Antonio Riccardi, one of Don Bosco's missionaries in Patagonia, writes from Carmen that the various Indian tribes of the Rio Negro are engaged in preparing several objects of native make and use as their offering to the Sovereign Pontiff; and these curious articles are destined to figure in the forthcoming Vatican exhibition side by side with the princely gifts of Eastern and Western potentates.

The *Times* has taken a strong and a bold measure. It has resolved to force the Parnellites and their allies to attack it for libel, or to lie down under such imputations as would, in any healthy society, render it impossible for them to take any part in public life. In a series of papers by a writer whose name has been mentioned freely in the gossiping press, it charged the leading Nationalists with knowledge of, or complicity with, the acts of the worst and most villainous conspirators of the American dynamite faction. The last of these papers appeared on March 14. No action has been taken. Neither the Nationalist leaders directly implicated, nor the Gladstonian Liberals, who are accused of associating for political ends with men thus compromised, have cared to cite the writer and publisher of these terrible indictments to answer for their charges in a court of justice.

A telegram from M. Constans, French Minister at Pekin, informs the Minister for Foreign Affairs that the Chinese Government is disposed to authorise the junction of the Chinese telegraph lines with the French line of telegraph wires in Tonquin

The following telegram, dated Zanzibar, March 14, has been received in London:—"According to advices received from Uganda 24th of January, Junker's caravan reached Emin safely. Messenger returned with ivory. Emin well."

It is also telegraphed from Zanzibar that five months ago Emin Pasha attempted to make arrangements for reaching the coast, but failed, and had to return to Wadelai.

A terrible railway accident is reported from the United States, a bridge on the Boston and Providence Railway having given way as a passenger train was passing over it, the carriages falling through the gap. Thirty-two persons were killed, and about forty injured.

The Rev. Joseph Parker, D D., of London, is spoken of as successor to Mr Beecher.

—Mr. Dillon, M. P., in Tipperary: We struggled in the past through two or three Coercion Acts, and are we now going to be frightened by a Coercion Act when we have all the Liberal party at our back? Believe me, they will not be able to do much with their Coercion Acts, and I will tell you what is more—that there is not a magistrate or police-man—(groans)—do not be so much excited against the police, because they will be all working under my orders within a year—(great cheering)—there is no magistrate or policeman in Ireland who does not know in his heart that Mr. Parnell will be ruler of this country in a year or two, and do you suppose that they are going to work a Coercion Act bitterly against us? Not a bit of it! They like their bread and butter as much as anybody. They know right well that it is not to landlords they will have to look in the future. They know perfectly well now what they did not believe during the last Coercion Act—that since Mr. Gladstone has come round the cause is going to win; and they know perfectly well, every man of them, that Mr. Parnell will be their master, as he will be the master of this country, within a very short time. Believe me, the Coercion Act will not amount to much.

—Mr. Samuel Smith has given notice in the House of the following motion: East India (Traffic in Strong Drink),—To call attention to the great injury done to the Natives of India by the traffic in strong drink, and to the rapid extension given to it by the Government of the country for the sale of Revenue.

It is understood that the Colonial Secretary has come to the conclusion that the charges against Sir John Pope Hennessy have not been made out.

WEDNESDAY, APRIL 6.

—Mr. Justice West, presiding at a meeting on behalf of the school of the Anglo-Jewish Association, said: If I may venture a remark

on this subject, it would be to make the pupils in their reading and their recitations sound every single word distinctly. There is a tendency to slur over words in those who have not been well and carefully taught, and where words are slurred over, the intonation also and the marks of emphasis take forms foreign to the language in which the pupil is expressing himself. Therefore, if I may make a practical suggestion, I would say to the masters, "Make your pupils sound every word at least as distinctly as every word I am pronouncing now."

—*N. Christian Advocate:* The poor little kingdom of Hawaii has suffered another calamity that would seem to have been one of the most disastrous in the history of the islands. It was a shock of earthquake accompanied by volcanic eruptions. The first manifestation was about January 16, when great columns of smoke and fire shot up from one of the craters of Mauna Loa, the highest mountain of the group. This was followed by tremblings of the earth, some of the shocks being extremely violent and long continued. For thirty-six hours the trembling was unbroken and as many as 383 distinct shocks were counted. After two days the crater began to emit lava, and this poured down the sides of the mountain in three great rivers, burning everything in its path. The distance traversed by these streams before reaching the sea is said to have been twenty miles, but the maps do not allow more than fifteen at the most. The country traversed is a rich agricultural section and the loss of property is very great, but the long warning of danger enabled the people to flee and so no lives were lost. The lava continued to flow more than a week. The last considerable earthquake and lava eruption of Mauna Loa was in 1868, and then the damage inflicted was terrible. Two hundred houses were destroyed and seventy-nine persons perished.

—A New York paper says that Dr. Parkhurst recently preached a sermon which contained a good many plain truths. Here is what he said on æsthetic (?) art:

"There are things printed, and things photographed and painted, that are full of illicit suggestion, and these things are on every side, and our youth are daily walking in the midst of them. For instance, there are drawing-rooms in this city, drawing-rooms of Christians, of Presbyterian Christians (I will not narrow it any further), whose walls are decorated with representations that it would not be decent for a gentleman and lady to scrutinize together. And I know whereof I affirm. Now that is what I mean by making a plaything of chastity. What I have just referred to, is the process of taking an obscene topic and expanding it into a work of art by æsthetic treatment. I shall have no quarrel with my friend as to whether the work is a work of art. That I grant. But the art in the development does not expunge the obscenity in the theme. And I would say to my friend that it is quite possible that the sensual appetites of your boys and girls will come into play before they have reached the period of æsthetic appreciation."

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for April. Price, one anna.

—*Rock:* We regret to see from the discussion which took place on Tuesday in the House of Lords, that the tendency of the Church Patronage Bill as now amended will be to increase the power of the bishops. The new Council to be formed in each diocese is to consist of the Bishop, the Archdeacon, the Chancellor of the Diocese, the Rural Dean, and two laymen to be nominated by the Chancellor. In other words it puts the whole power into the Bishop's hands, but screens him from blame by substituting a Council, each member of which is directly or indirectly nominated by himself, and over which he presides. The Archdeacon, the Chancellor of the Diocese, and the Rural Dean are appointed by the Bishop, and as for the two laymen to be nominated by the Chancellor of the Diocese, who is himself a nominee of the Bishop, what can be hoped for from them? The laity are absolutely without any independent represen tation, and yet they are being asked to support the Church more loyally!

—Captain Morland has been re elected to the Chair of the Bombay Corporation. He received 31 votes, Mr. Sayani, 22.

—For the last four days slight shocks of earthquake have been felt at Aden, but no damage has been done.

—*Times of India;* Rangoon, 4: The Government summary from Upper Burmah reports two dacoities in Mandalay town and three in Mandalay district. Bhamo is quiet and trade is brisk. There is no news from Katha or the Ruby Mines. Three dacoities have occurred in Shwebo. In Chindwan, Captain Raikes had a friendly and successful interview with Kale Sawbwn, also with several Chin chiefs. In Meektila the troops surrounded a gang of dacoits and killed twenty. A police patrol was attacked by dacoits and lost two killed. Yemethen generally is quiet, but petty dacoities have occurred near Yindaw. The Belooches repulsed an attack on the Sinthawa post In Toungdwingyee the sepoys caught a large number of dacoits with cattle.

—*Indian Witness*: Forty-seven years ago John Rowlands was born in Denbigh, Wales. His earliest battle was with poverty. At the age of 3 years his parents died and for ten years the greatest discoverer of the century remained in St. Asaph's poor-house. At 14 he went to sea and landing in New Orleans he was adopted by a merchant whose name—Henry M Stanley—he has already made famous, if not immortal. His adopted parent dying, and leaving him nothing but his name, he joined the rebel army, was captured and afterward served as envoy in the U. S. Navy. "In 1866 after a trip as newspaper correspondent in Turkey and Asia Minor, he revisited Wales, gave a dinner to the children of St. Asaph's and told them what St. Asaph's had done for him." His search for and discovery of Livingstone; the 999 days' travel from Zanzibar to the mouth of the Congo;—those awful days, the agony of which turned his hair white and carved lines of struggle on his face;—his literary works; the founding of the Congo Free State; his great discoveries in geography; achievements in engineering; the unveiling of the terrible slave-trade and opening up interior Africa to commerce, unite to make him the most famous, useful, and honourable personage of many centuries. With nerves of steel and heart of iron, a courage not less dauntless than Nelson's, with the tenderness of a parent and the faith of a disciple, he opened the "dark Continent" to the light of Christ, and by inaugurating measures, which will certainly destroy slavery, he enables "Ethiopia to stretch out her hands unto God."

—The *Neue Freie Presse* of Vienna says: "It is an undoubted truth, that the Holy See has never during the past century exercised so great an influence over political affairs as it does at present. The traditions of the Middle Ages when the Pope was the arbiter of Europe seemed but a few years ago to have been completely and irretrievably lost; but in the brilliant diplomatic successes achieved by Leo XIII they have once more given signs of life and bid fair to become as strong and as flourishing as ever."

—*Independent:* The figures given by "Bradstreet" show that from Jan. 11th to Feb. 10th, the recent strikes in this city and contiguous thereto involved to the strikers, in the matter of wages, a direct loss of $2,650,000; and indirectly a loss of $350,000, making a total of $4,000,000. This to the strikers is a very expensive luxury, with no compensating gain.

—The year has begun well for prohibition. Five state legislatures have voted to submit to the voice of the people a constitutional amendment prohibiting the manufacture and sale of intoxicants as a beverage, and the question is still pending in other states. In Michigan, Tenessee, Oregon, West Virginia, and Pennsylvania the people are to have an opportunity to decide whether they will license or prohibit, though another legislature must agree to submission in Pennsylvania.

Thursday, April 7.

—The Str. *Rosetta*, with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—At Darjeeling and in its neighbourhood are to be purchased Tibetan prayer-wheels, curiosities which are naturally much in demand by energetic tourists and other visitors from foreign parts. A purchaser who recently became the possessor of one of these articles found on examination that the scroll of paper which is contained within these cylinders consisted not as is usual, of a paper band inscribed with many repetitions of the mystic syllables *Om Mani padmi Om*, but of a long slip from a newspaper neatly cut and folded to resemble the scroll of invocation to the sacred lotus and jewel.

—In Tangier, on March 13, after an artillery salute, a letter from the Sultan was read in the mosques forbidding the sale or purchase of intoxicants. A few hours later (the *Times'* correspondent says) two soldiers found smoking kief were put in irons and imprisoned. Many others have been arrested, and some have been badly beaten. The State tobacco monopoly has been abolished. The Moorish snuff and tobacco shops have been closed, and large quantities of kief were solemnly burned in the market-place. At the instigation of the authorities processions of boys with snuff-stained kerchiefs fixed on poles paraded the town hooting the unclean thing, and applauding the Sultan's decree. Some Moors were to be stripped, fastened on donkeys, and flogged through the streets of Tangier for smoking in defiance of the Sultan's order. Dissatisfaction prevails among the people, who complain that the poor only are punished for smoking.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for April, published at the *Bombay Gazette* office. Price, 8 annas.

—*Kaukab-i-Hind*, April 1: We regret to learn that while preaching at the Tulsipur *mela* last week, Rev. Mr. Knowles was overcome with heat and attack of nervous prostration: Major Anson kindly laid a *dâk* and sent him in to Gonda: after resting a day or two he left for Nynee Tal on the order of the physician. Mr. Knowles had made all his preparations, in spite of alarming reports about sickness, to spend the month of April among the Tharus, and this affliction is a great sorrow to him. We trust he may soon be restored to health.

Friday, April 8.

—Deaths last week, 392.

—*Times of India*: The Exchange market in Bombay has been fluctuating down and up very much since the last English mails were despatched. Closing rates on the 1st instant were for Bank Demand 1s. 5 1-32., and for three months' Credits 1s. 5 7-32d. The Banks were closed on the 2nd on account of a Hindoo public holiday, and on Monday, the 4th, rates fell to 1s. 4 23-32d. Demand, and 1s. 4 15-16d. three months' Credits.

—There was a foot and a half of snow in Jerusalem at the end of January.

—The Rev. J. Henderson, on being relieved by the Rev. A. B. Watson, will be transferred to Poona, where he is appointed to officiate as Junior Chaplain, Church of Scotland, during the absence of the Rev. J. H. Mackay, who has been granted furlough.

—*Kaukab-i Hind*: Rev. J. C. Lawson writes from Lakhimpur as follows:—

"At the Golá Gokrá Náth *mela* on the 23rd and 24th 16 persons (Brahmans, Kurmis, Chamàrs, Lodhs, Mahomedans, Sweepers, Gosáís,) where baptized. Brother Bare, and the brethren from Shahjahanpore and Panan-pore were there, as well as the brethren from Sitapur Circuit. Early in the *mela* we all received the earnest of victory and a large measure of the power of the Holy Spirit, and the sixteen baptisms indicate but a small part of the result of such reception, for many more, who were prevented by the enemies of God from receiving baptism, believed in Jesus as their Saviour. Members of the Arya Samaj were at the root of the opposition. I have not time to write how the mob clubbed us and how the Lord saved us. Priaise His name."

Selections.

THE EARTHQUAKE AND THE RIVIERA.

[*Letter to the Scotsman.*]

Nice, March 4, 1887.

SIR,—A few additional remarks, coming from the scene of the late terrible disaster, may not be out of place in your columns. I can conceive of nothing more sudden and startling than the way in which the convulsion came. The evening before, the carnival had been wound up, so far as the public was concerned, by a grand exhibition of fireworks. Tens of thousands had crowded into a comparatively small space around the spot where they were let off, and had the earthquake occurred then it would have been sudden destruction to multitudes. But the people dispersed in a lovely star-lit night in which it was difficult to believe calamity possible Some time after midnight many felt, or thought they felt, a slight shock; the atmosphere seemed close and stifling, and the dogs were barking more than usual. Horses, too, became terribly uneasy, as soon as they felt any tremor of the ground. A few minutes before six on Wednesday, February, came the tremendous shock. There were indeed two shocks, separated by a very brief interval. I started up at the first, crying out "Who's that?" for I thought that some unearthly being, in violent rage, was shaking the bed to pieces. We struggled to get hold of some clothing, when suddenly all was quiet. The whole household hastened to the ground-floor, for we thought the stairs could not stand another shock. What an awakening to all Nice! No one, I presume, slept through those awful moments. Some, indeed, were not asleep when it came. A friend tells me he had occasion to leave his house immediately after the dreadful concussion, when an extraordinary sight met his eye. There had been *un bal masqué*—a masquerade ball, continuing up to day-break—that being the strange way some people here take of ushering in the solemn season of Lent; and my friend met men and women in masquerade dresses, rushing through the streets in mortal terror. What a transition!

The great danger was soon over; but not so the great alarm. Many had great difficulty in escaping from their rooms; for doors were jammed, and had to be burst open to let the shrieking prisoners escape. Inner walls everywhere had cracked; masses of plaster had fallen; books, furniture had been dashed from one side of the room to the other; windows, lamps, and vases had been smashed. Would the shocks be repeated? was the terrible inquiry. One came at half-past eight, but it was comparatively gentle. Vast multitudes proceeded to camp in the open air; no one would remain in upper rooms, and the ground-floors of all houses were crowded, till there was barely standing room No rain fell, and this was a signal blessing. The bitter winds which we had some time before had ceased. Still the nights were cold, and bivouacking *sub jove frigido* was most trying to invalids.

In Nice things have been slowly quieting down. Earth-tremors have been recurring from time to time—I am assured that one was felt last night. Doubtless, people's nerves are so shaken that they often imagine what does not exist; but the wondering whether the earthquake will be repeated is in exceedingly trying. Even yet wild reports fly about: it is to come on such a day, and a storm-wave has been predicted. Meantime the *colonie étrangére* has been rushing from Nice in vast numbers. I shall never forget the scene presented at the railway station, at all hours, for several days after the great convulsion. I cannot say that the stronger sex was a bit more composed than the weaker; perhaps it was even less so. But neither man nor woman can be blamed for feeling alarm. One's sensations during an earthquake are altogether peculiar; and they are very awful. A friend said to me, "I had often wished to assist (in French phrase) at an earthquake; I sincerely hope I shall never do so at another"

The churches in Nice have not suffered much; but singularly enough, with one exception, the houses in which the Protestant ministers of religion were living have all sustained great injury. Alas for our own bonny Scotch manse; will it ever be as it lately was? Meantime, it is not safe to live in. But we must not think of Nice alone. Though Cannes has suffered little, Mentone has suffered much. All along the Riviera, from Mentone to Genoa, the destruction has been appalling. A friend who passed along that line four days ago says it was the most pitiable sight he ever witnessed. I trust the reports of the numbers killed are exaggerated; but, in any case, the mental and physical suffering must be deplorably great. In many places the once lovely Riviera is a desolation. We bow to the will of God. But while the French and Italian Governments are bestirring themselves to relieve distress, it is certain that private benevolence will require to put forth its utmost power to mitigate this awful calamity. I trust that our own countrymen—especially those who visit the Riviera—will do their duty in this matter. —I am, &c.

J. MURRAY MITCHELL.

WHAT POWER DOES MAN POSSESS IN THIS WORLD?

BY THE REV. GORDON FORLONG.

WE will suppose that he sees the fallacy of depending upon his mere conscience, good intentions and sincerity, and we now ask, WHAT POWER has the Maker of the universe placed in man's hands? Has it ANY LIMIT? and if so, what is it limited by?

A very young man will answer, that it has no limits; you cannot show any limit to it. Man's power has already almost annihilated time and space; there is no reason why man, who is now girding the earth with one vast iron band, and running to and fro upon it with amazing rapidity, should not in the course of another century fly through the air with a still greater velocity; or, in the course of another century penetrate the depths of the ocean, and move as rapidly and pleasantly through the water as through the air. LET IT BE SO, I say. Let him, through the instrumentality of philosophy, art, and science, look upon this world as but a garden, and its great oceans as little lakes that he can cross in a few minutes. Let him make all the THINGS of nature his servants, yet will THEIR LAWS BE HIS MASTER.

Mark this, reader—man has NO POWER whatever over the LAWS of nature. Man may accomplish extraordinary undertakings in accordance with the laws of matter, but he can accomplish nothing if he oppose himself to them. Man many alter every law and regulation that man has made, and still progress; but he cannot alter one of the laws of the universe. He can accomplish extraordinary undertakings, when he KNOWS those LAWS, and combines and arranges natural objects IN ACCORDANCE with them; but it is ONLY when he acts in accordance with them that he possesses ANY POWER whatever.

Ask the mental philosopher, and he will tell you that the very first step in his progress was to study the LAWS of mind, not as HE may WISH them to be, but just as they ARE Ask the man of science, and he will tell you that he has invented NOT ONE new law; that his power consists in arranging the objects of nature, and the subjects of laws in accordance with these laws. He will tell you that all these laws, viz., gravity, velocity, density, &c., &c., are the real engines of power; and that if they were better known and more studied, man's power would be far greater, because man's power is entirely dependent upon a knowledge of them, and the application of the things of nature to them; but he will also tell you that it is in vain to work in opposition to them; and that to make a MISTAKE in regard to them is fatal to your plans. He will tell you that BEFORE you can REASON upon them, you *must* go *and study them and* THOROUGHLY UNDERSTAND THEM.

Man is lord of the things of creation, but NOT the lord of CREATION'S LAWS Instead of being their master, man acknowledges their sovereignty every moment he breathes. Were the LAWS of digestion, nutrition, circulation of the blood, and respiration to cease in you at this moment, reader, you would instantly cease to exist. The Maker of the universe has placed a great deal in man's power, but He has NOT placed HIS LAWS and ordinances in man's power. Man has ONLY ONE alternative as regards them, and that is, submission. He may oppose them by his own will and DIE; but he cannot oppose them and live; nay, HE CANNOT EVEN OPPOSE THEM BY MISTAKE, AND LIVE. Let him over-estimate his power, and endeavour to sustain the walls of a falling house, and he will be killed. Let him overlook some particular as regards the transmission of the electric fluid, and in its inevitable course it will kill him. Reader, *you may set about changing, modifying, and altering* YOURSELF *to suit the laws and ordinances of the God of the universe, but* THOSE LAWS AND ORDINANCES WILL NOT *change themselves* TO SUIT YOU. You may oppose those laws with your eyes shut, or your eyes open—the RESULT is the same. If you oppose them or stand in their way, instead of going with them, you SIMPLY SIGN your own DEATH-WARRANT.—(*Chr. Worker.*)

ROME AND THE BIBLE.

BY REV. JAS. GALL.

SAILING over the blue waters of the Mediterranean some years ago, I found myself surrounded by a crowd of ecclesiastics, male and female, on their way to Rome, to take part in the solemnities of the Holy Week.

It was not long before one of the priests, coming up to me, entered into conversation, and hearing that I was an Englishman, he inquired if I was a Catholic. I told him that I was a Catholic, but not a *Roman* Catholic, and this led on to a conversation, in which, under cover of a statement as to what I believed, I preached to him Jesus.

By this time we had been joined by another priest, and they both declared that my creed was very much the same as their own. I then asked them if *they* loved Jesus, to which they instantly replied that they did. I said, "Then you are my brother, and I love you because you love Jesus, whether you love me or no." At once they most effusively assured me that they loved me, and that a man with so good a

heart as I had was sure to become a good son of the Church.

I said that I was afraid that some of my views would prevent the Church from receiving me, unless they could show me where I was wrong; and at once they volunteered their services to enlighten me.

I forget which of Rome's errors I began with; but it is of no consequence, as it is only what followed that I wish to record. I found them very simple but very ignorant men, that had probably never conversed with a Protestant before, and quite unused to controversy; so that, notwithstanding their very honets efforts to enlighten me, they found themselves completely bogged; and after some vain attempts to recover themselves, they suddenly took their departure.

Scarcely had they disappeared when another gentleman came up, and, to my surprise, addressed me in English. He said he had listened to the conversation, and after complimenting me on the way in which I had conducted the argument, said he thought it right to let me know that I quite misunderstood the state of these men's minds. I spoke to them, he said, as if they were accessible to argument, whereas they were not. They dared not allow even a doubt to harbour in their minds. If they did, they must tell it in confession, and do penance before they could get absolution.

I at once concluded that my new friend was a Protestant; but it came out in conversation that he was not. He was a member of the Society of Jesus; was just returning from a mission in China; and on my remarking how sinful it was to allow any man or body of men to come between us and God, he said that it was necessary to have an authorised interpreter of Scripture, to preserve the unity of the Church: without that, there would be no end to division. Lutheran and Calvinistic, Baptist and Quaker, all interpreted Scripture for themselves, and the consequence was heresy and schism. He asserted, moreover, that we had corrupted Scripture to favour our interpretation; and when I said that we never appealed to our translation as an authority, but only to the original Hebrew and Greek, he said we had corrupted even them; and was much surprised when I told him that we took the Hebrew Bible, as it was acknowledged by the Jews; and accepted the Greek Testament as it was acknowledged in the Vatican.

His argument was evidently intended for those who knew nothing about the originals: and so he fell back on the right of the Pope, to interpret the Scripture for all men.

I asked who gave him that authority? He answered that Christ himself had said, "He that believeth you, believeth me." I said there was no such passage in the Bible, and handing him an Italian Testament, asked him to point it out. He said he was sure it was there, and if he had a Concordance, he could shew it. I said he was mistaken; the nearest like it, was, "He that receiveth you, receiveth me," but that was addressed to all the Disciples.

A sudden thought occurred to my mind, and I said, "Supposing that I admitted that the Pope has authority to interpret Scripture (which I deny), there must be one part of it at least, that everyone must interpret for himself." "What is that?" said he, "That part" replied I, "which gives him authority. If there be a passage of Scripture which forbids me to exercise the right of private judgment, and bids me accept the Pope's interpretation, that must be addressed to me, and I am bound to interpret it for myself. I must be certain that the Bible says so, before I can allow the Pope to interfere"

"Not at all" said he, "if he is authorized to interpret one part, he must be authorized to interpret the whole."

"But if the Pope" I answered, "claim to interpret the passage that gives him the right to interpret it, he is reasoning in a circle, and taking for granted the thing to be proved."

He said he could not see that.

I greatly doubted the reality of his singular obtuseness, as he seemed to be a man of more than ordinary ability; so I made one more effort to convince him. "Supposing," I said "that an Ambassador presents his credentials as a Plenipotentiary to a foreign court; do you suppose that he has the right to interpret them? They are addressed to the Government to which he is sent, and until that Government is satisfied with the validity of these credentials, he has no right to open his mouth on the subjects of which he is to treat. If he were to say, "I am a Plenipotentiary, and as such am authorized to state the views of my Government, and I say that these credentials are quite valid." The answer would be, "These credentials are addressed to us and we alone have the power to interpret them; would they not be right?"

He said, he did not think the cases at all parallel, and he abruptly left me. During the voyage, we had frequent opportunities of renewing the conversation, but, as he avoided it, I did not think I had any right to press it upon him, but, it appeared to me, that he had begun to doubt, and not unlikely, both he and the two friends would have to do penance for our conversation. The argument appears to me to be a powerful one, and lies at the root of the Romish controversy.—(*Christian Worker.*)

RULES FOR BORROWING BOOKS.

1st. Don't borrow.

2nd. If you do borrow a book, be even more careful of it than you would of your own. Don't give it to your children to play with; don't soil it with greasy fingers, and don't make any marginal notes of your own with pen or pencil.

3rd. Never lend a borrowed book. Any man who does that, is as bad as a thief, and forfeits forever afterwards the privilege of borrowing.

4th. If you borrow a book return it. This is a short rule, and may be easily committed to memory.

5th. Intending to return a book is not the same as returning it. Any man, even though not a lawyer, may be able to distinguish between the two, if he has a grain of wit or honesty.

6th. Don't be offended if a man refuses to lend you a book. He is a fool who cannot distinguish between a book in his friend's library and the same on the shelves of a shop. The latter is a waif that belongs to anybody or nobody, the former is the child that has been born into the library with the sigh of an empty purse, and its bright face cannot well be spared.

7th. When you return a book thank the lender. This will not cost you much, especially if you have kept the book for a year or more.

8th. After you have read these rules, examine your own library with care to see whether some book may not be there, which should be returned at once, and gladden the kind lender's heart by returning it forthwith to his shelf.

[We take the above from a contemporary. We would not insist on the first rule. We have Stier's Words of the Lord Jesus, the gift of a friend. It is in 8 volumes. Some one borrowed the 2nd years ago and has never returned it. This is like borrowing an eye, mutilating the whole body.—*Ed. B. G.*]

AN INHERITANCE OF PRAYER.

If God's many promises to hear sincere prayer are true, what is to hinder the salvation of every soul? He is "not willing that any should perish."

It seems to me that nothing in the Bible is plainer or stronger written than that God will hear and answer sincere and earnest prayer, but does not say when. They are all received; some answered soon and some laid on the table and some filed away, but none lost. There is great encouragement in the thought that none are lost. We seem so in the habit of looking only on one side of Eternal Justice, but Eternal Justice is not one person and our Father another. Then should not every day be all soul's day? for we are not left in doubt as to who we are to pray for. Paul tells us in 1 Tim. ii: 1: "First of all, supplications, prayers, intercessions and giving of thanks be made for all." There must be a vast inheritance of prayer "laid up," both general and special, which God will certainly some time redeem, not as a reward of merit but because of his promise. In Rev. viii: 3, 4 we read that "another angel came and stood at the altar having a golden censer, and there was much incense given him that he should offer it with the prayers of *all* saints upon the golden altar which is before the throne; and the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." When Christ said, "Pray and faint not, though he wait long," had he not reference to this time when he would redeem his promise and the long filed-away prayers heard at last and all the fragments gathered up, nothing lost but their imperfections in the smoke of the incense? In view of these things, who would not want their prayer sincere and earnest for every soul recorded in God's book of remembrance, that when "the books are opened" Eternal Justice may "look upon it and remember his promise?" Is there not omnipotent power in, not prayer, but the faithful Promiser? We are glad there are more things written in God's book besides sin and vengeance; even a cup of cold water is not considered unworthy a place in the great book of Eternal Justice, who is also our Father.—(M. J. B. in *Christian Union.*)

THE BEGGAR.

By Grace Denio Litchfiel.

All day, all the day. in the dust and the heat,
With maddening brain and with staggering feet,
I stand on Life's highway, and beg my soul's meat.

All day, all the day, in the cold, in the rain,
Through days that are vapid and endless with pain,
I stretch out my hand to the rich;—and in vain.

Oh, my soul is a-hungered—my soul is athirst!
It cries out to mortals as one God-accurst,
Abandoned of heavon, when life is at worst.

Say, say, is there any' neath Heaven's blue sky.
So beggared of faith, hope, and courage as I?
Give, give, oh, my brothers! Give, give, or I die!

Shall I famish and faint in the midst of Life's mart,
And ye, who seem pitiful, spare not apart
Of your soul's garnered wealth for one needy, poor heart?

In vain! Ye fling alms to the Rags that ye meet,
But souls, that lie naked and starved at your feet.
These cry out unheard and must die on the street!

—(*Independent.*)

WHY AM I NOT A CHRISTIAN?

1. Is it not because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of Me, and of my words, of Him shall the Son of Man be ashamed.

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he gain the whole world, and lose his own soul?

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you, will perform it unto the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

WILL YOU BE A CHRISTIAN NOW?

A SPIRITUALIST EXPOSED.

[From the *New York Times.*]

MRS. H. V. ROSS, hailing from Providence, R. I., has been astonishing the Back Bay, Boston, for some months past with remarkable Spiritualistic seances. Scientific and literary gentlemen have attended the manifestations, and have been amazed. She and they will do so no more. Prof. William James of Harvard College, the Rev. Minot J Savage, Dr. James R. Nichols, and Prof. Alfred Wallace of England, are a few of those who have pronounced her materializations as among the wonders of the nineteenth century. Mrs. Ross has occupied a comfortable house at No. 96, West Concord-street, and the seances she has given each week during her stay, have been well patronized. Several gentlemen of this city who have visited at Mrs. Ross's house came to the conclusion that her materialized spirits were more mundane than ethereal, and set about to investigate. A party headed by C.A. Beaman, a well known jeweller of Boston, Dr. N. W. Gilbert, John W. Tufts, the organist of King's Chapel, and others, twelve in all, were present at a seance Feb. 2. By a previous plan it was agreed that at a certain moment each member of the party should seize one of the "spirits," as well as the medium and her husband. A moment or two before the signal was given, one of the party was conversing with a materialized spirit. The young man seized the shadow by the hand, and with a firm grip, and yanked it into the middle of the room. At the same instant the light was turned on, a stalwart man seized Mr. Ross in his arms just as that gentleman pulled his revolver, while others securely held Mrs. Ross, as well as several "spooks," in the cabinet. Young Beaman had a sharp tussle with a muscular "spirit," and felled him to the floor inside the cabinet. Close investigation showed four boys and a little girl inside the curtain who during the evening had figured as deceased friends and relatives.

The mystery of the cabinet was also solved. It consisted of a curtain drawn across one corner of the room where the walls were apparently solid. Investigation showed that by an ingenious mechanical contrivance the board could be lifted, leaving an open space into a closet in the back parlour. In the melee one of the party was quite severely cut by broken glass, but beyond this no injury was received by any one. Mr. and Mrs. Ross made no attempt at explanation, but refunded the money paid by each person who had witnessed the seance.

Miscellany.

—We would invite the attention of our readers to the following from a communication signed Alexine M. Porter, in the *N. Y. Evangelist*, as describing the process by which Romanists carry on their proselytism:

Having lived for years in a prominent city which is largely populated by Roman Catholics, I have had frequent opportunities of knowing the views of their religious teachers, and studying their methods of procedure. For several years I was a music pupil at the Visitation Convent in B——, and on most friendly terms with the inmates. And after removing from my native city, I corresponded with the Mother Superior, who had formerly been my teacher, and with whom I was very intimate, and to whom I was much attached. She possessed rare executive ability, and high mental culture, and her influence over me was almost unbounded. And in connection with the Mother Superior, some of the nuns used all their fascinating powers to induce me to enter the Convent as a novitiate. No one from the *outside world* can form the faintest idea of the enchanting, bewitching entanglements exercised upon those whom the nuns wish to draw into their nets.

The English language fails to express terms sufficiently strong to describe their powers of eloquence and logic. Their soft, graceful, and persuasive tones thrilling the soul like sweetest music. Indeed the peculiarly charming, alluring influences which so many of these gifted and cultured sisters possess in such a a high degree, is *simply irresistible* to a young, enthusiastic girl who has had no sound religious training, or needed warning against their allurements. When one is with them, all other influences are for the time being shut out, so captivating are they. Aside from my Catholic friends and convent influences, I had souvenirs of friendship given me, and prayers offered in my behalf by the Archbishop and clergy, many of whom we so well knew. They also asked permission to instruct me in the tenets of their own faith. While in addition I was invited to social and public receptions, and rare musical entertainments, and also other gatherings of various sorts, in all of which the attractions of Romanism were set forth in every manner calculated to work upon the feelings, excite the imagination, or move the heart—and all this in the most refined manner possible, since in such arts of persuasion none can excel the Jesnits. I simply speak of these matters to show how indefatigable the Roman Catholic clergy are in seeking to gain proselytes. I would warn parents of the danger of permitting their children to be taught in convents or Roman Catholic schools of any grade whatsoever. Instances are rare in which Protestant children who are educated by Roman Catholics do not adopt their faith. Hence parents and guardians have no one but themselves to blame whenever this is the sad result.

—The following strange and startling but really admirable letter was sent to General Grant during the siege of Vicksburg, by General Rowlins. It appears to have reached the mark and had the effect of checking General Grant in his perilous indulgence. General Rowlins was afterwards a member of President Grant's cabinet.

Before Vicksburg, Miss.,
June 6, 1863, 1 o'clock a. m.

DEAR GENERAL,—The great solicitude I feel for the safety of this army leads me to mention what I had hoped never again to do—the subject of your drinking. This may surprise you, for I may be (and I trust I am) doing you an injustice by unfounded suspicions, but if an error it better be on the side of his country's safety than in fear of offending a friend. I have heard that Dr. M'Millan, at General Sherman's a few days ago, induced you, notwithstanding your pledge to me, to take a glass of wine, and to-day, when I found a box of wine in front of your tent, and proposed to move it, which I did, I was told you had forbid its being taken away, for you intended to keep it until you entered Vicksburg, that you might have it for your friends; and to-night, when you should, because of the condition of your health if nothing else, have been in bed, I find you where the wine bottle has been emptied, in company with those who drink and urge you to do likewise, and the lack of your usual promptness of decision and clearness in expressing yourself in writing tended to confirm my suspicions.

You have the full control of your appetite, and can let drink alone. Had you not pledged me the sincerity of your honour early last March, that you would drink no more during the war, and kept that pledge during your recent campaign, you would not to-day have stood first in the world's history as a successful military leader. Your only salvation depends upon your strict adherence to that pledge. You cannot succeed in any other way. As I have before stated, I may be wrong in my suspicions, but if one sees that which leads him to suppose a sentinel is falling asleep on his host, it is his duty to arouse him; and if one sees that which leads him to fear the general commanding a great army is being seduced to that step which he knows will bring disgrace upon that general and defeat to his command, if he fails to sound the proper note of warning, the friends, wives and children of those brave men whose lives he permits to remain thus imperiled will accuse him while he lives and stand swift witnesses of wrath against him in the day when all shall be tried. If my suspicions are unfounded, let my friendship for you and my zeal for my country be my excuse for this letter; and if they are correctly founded, and you determine not to heed the admonitions and the prayers of this hasty note by immediately ceasing to touch a single drop of any kind of liquor, no matter by whom asked or under what circumstances, let my immediate relief from duty in this department be the result. I am, General, your friend,

JOHN A. ROWLINS.

—Rev. W. P. Breed in *N. Y. Evangelist*: And now we approach with timidity a terribly delicate theme. Mr. Gough said, "When you touch a man's purse, you will make his flesh creep." What, then, when you venture to touch a woman's bonnet? Some one saw a slave walking homeward in the rain with his hat under his arm, and when asked for an explanation, he replied "Head massa's hat my own." Now woman will yield up her *heart* to the man of her choice, but her *head* she reserves for herself. And what does she not do with it? At one time the head-dress takes the form of the Jung Frau, at another that of Mont Blanc, but just now the Matterhorn pattern has ascendancy. On Sunday morning it was our lot to sit in a crowded church just in the rear of one of these millinery piles, and pulpit and preacher were to be brought into view only by holding the head at a very uncomfortable angle with the general direction of the spire. Nor was this the worst: the millinery Matterhorn obstruction was anything but stationary. It did not keep to the perpendicular three consecutive minutes, and when it moved, my head must move. It has been a long time since the muscles of my neck were put through such a

series of evolutions. And all over the church the space above us was penetrated by these pyramidal projections. How I wished that some invisible Ariel with a sharp, invisible scythe would mow that crop of gear smooth down to the tops of those lovely heads. What a pile the crop would make! And what a variety of material in the pile! Ribbons, feathers, coloured-straws, heads and legs and wings of birds! Why, the bonnet of one woman I saw in the street on a week-day, was a very mausoleum of dead birds! Two, three, if not four, of them in all attitudes of agony. The composition would have done credit to a princess of the Fiji Islands. But I have been long enough upon this dangerous ground. I am almost afraid to read what I have written. I close with one humble petition to the queens of our homes: if it is a matter of necessity that you carry these piles of millinery on your heads, to church, please to keep them as long as possible in one position, so that we bare-headed, not bear-hearted, men may get at least a semi-occasional glimpse of the preacher.

TELEGRAPHIC NEWS.

St. Petersburg, March 31st: The details which have been received concerning the last attempt on the Czar's life state that his Imperial Majesty was fired at by an officer in the Park at Gatschina on Tuesday last, and that the bullet narrowly missed him. The would-be assassin has been arrested.

London, April 1st: In the House of Lords last evening Earl Cadogan introduced the Land Bill. The measure admits the leaseholders to the benefits of the Land Act of 1881, provides the evicters to become caretakers for a period of six months, delays evictions in case of insolvency of the tenants, and exempts landlords from payment of rates where the rents have not been received owing to intimidation.

Berlin, 1st: M. Antoine, a Francophil member of the Reichstag for Metz, has been expelled by the German Government from Alsace.

London, 2nd: In the House of Commons last night, the amendment of which Mr. Parnell had given notice, that the House should immediately go into Committee for the purpose of considering the state of Ireland, came on for discussion, and led to a long and animated debate.—The Parnellites were determined to drag on the discussion, but finally Mr. W. H. Smith, the First Lord of the Treasury and Leader of the House, moved the Clôture which was adopted by 361 against 253 votes.—Upon the announcement of the result of the division Mr. Gladstone with the whole of the Radicals and Parnellites who were present left the House in a body.—The Crimes Bill was then read a first time unopposed.

3rd: Lord Randolph Churchill, speaking at a meeting of the electors of South Paddington yesterday, said he strongly supported the Irish Crimes Bill and the Land Bill. In reference to his resigning his seat in the Cabinet he said the step was justified, and that he would continue to insist on economy in the War Department and the Admiralty without in any way impairing the defence of the Empire.

Constantinople, 3rd: It is stated that the Porte is dissatisfied with Ahmed Mouktar Pacha's report because it does not deal with Sir Drummond Wolff's proposals, but only expresses views for the solution of Egypt based upon treaties and firmans.

Rome, 3rd: Signor Depretis has remodelled the Italian Cabinet. Count Robilant retires in favour of Signor Depretis, who becomes Minister of Foreign Affairs. Signor Crispi will be Minister of the Interior; Signor Zanardelli, of Justice; and Signor Viale, Minister for War.

London, 5th: The Speaker of the House of Commons has been ordered by his medical advisers to take rest, being utterly worn out by the prolonged sittings that have lately taken place in Parliament.—The Radicals are organizing enormous anti-coercion demonstrations, and notably one to be held in Hyde Park on the 11th instant.—Lord Hindlip is dead.—The Colonial Conference was opened yesterday when Lord Salisbury made a speech, in which he said that the defence of the Empire was of common interest to England and the Colonies. The European nations, his Lordship said, were showing an increasing desire to acquire Colonial possessions, and it behoved the Colonies to take a fair share in the mutual defence by furnishing men as well as means.

6th: In the House of Commons last night, Sir J. Gorst, Under-Secretary for India, in reply to a question, said that the submission of Burmah was now complete and the country was accessible to British trade, though, naturally, disorder there was again possible.—Sir James Fergusson, Under-Secretary for Foreign Affairs, in reply to a question, said that the negotiations between Sir H. Drummond Wolff and the Porte promised a favourable result. It was impossible, he said, to fix a day when the mission would terminate. Advantages were expected to accrue from the Convention, which would fully justify the costs of the mission. In conclusion, Sir James said that to make a statement to the House regarding the tenor of Sir H. Drummond Wolff's proposals to the Porte would only prejudice the negotiations.—In the Commons last night, Sir B. Samuelson, Liberal member for North Oxfordshire, moved the rejection of the Crimes Bill on the grounds that it would increase the disorder in Ireland and endanger the Union —Her Majesty the Queen has gone to Aix-les-Bains.

7th: Crowded meetings were held yesterday evening, in different parts of London, to protest against the proposed coercive measures in Ireland. Mr. John Morley and other leading Radicals addressed the meetings.—Sir Owen Lanyon is dead.

WHO IS MOTHER SEIGEL?

SHE is a lady who, by the merest accident, has made a most valuable discovery, and she is creating the wildest enthusiasm all over the country, and everybody is talking about her and asking

WHAT IS MOTHER SEIGEL'S REPUTATION?

and she tells them to read the thousands of letters, something like the following from Mr. Perkins:—

A WONDERFUL TESTIMONIAL.

"Grove Pharmacy, Ealing, W., Jan. 2, 1885.

"Your medicine must be the most wonderful discovery, for during my experience of more than twenty years, I never knew any proprietary or patent medicine in such universal favour and demand. It is simply extraordinary, and if I were to send you an account of every statement made to me in its favour, you would have to publish a separate book to contain my testimonials alone."

(Signed) "THOMAS J. PERKINS,"

And then people ask—

WHAT DOES MOTHER SEIGEL DO?

GIVES RELIEF AT ONCE.

"59, Bloomfield-road, Plumstead,

"Jan. 7, 1885,

"I find the sale of your medicines increases every year, and everyone speaks well of them that tries them. I know a lady that attended the Female Hospital in Soho-square for some months, with pains in back and side, and bilious, and could take no food, but got no benefit from any of the medicines they gave her. Before she had taken all the contents of one bottle of your syrup she felt relief, and is now quite well.

(Signed) "W. K. BAKER."

THE EFFECT WAS MARVELLOUS.

"Medical Hall, Bangor, Jan. 5, 1885.

"I hear people constantly speaking very highly of Seigel's Syrup. There is a case of a young married lady in Anglesey who had been suffering from stomach asthma for a long period, who had consulted some of the best physicians of the day, but without deriving any benefit. She was daily getting worse, but at last a friend persuaded her to try Seigel's Syrup. She procured a bottle, and the effect was marvellous; she rapidly improved, and now she is as strong and healthy as ever she has been.

(Signed) "H. LLOYD-JONES."

WHAT IS MOTHER SEIGEL GOOD FOR?

DOES NOT RESTORE THE DEAD, BUT SAVES THE LIVING.

Mr. J. W. SAVILL, of Dunmow, Essex, writes,—September 1881:—"I introduced your medicines into Dunmow almost as soon as they were brought out in London. I sold in a short time eighteen pounds' worth. I have known many grand cases of permanent cures; and, as yet, no case of failure. Notwithstanding many competitors, Mother Seigel's Syrup holds its own ground. I believe it a good medicine—it will not restore the dead to life, but it appears to save the living from dying.

A CASE OF GRAVEL CURED.

"Feltham, Jan. 6, 1885.

"It has alway given me pleasure to recommend your medicines to my customers, and the results of their use have invariably been most satisfactory. I could furnish you many testimonals. One case just now occurs to my mind. A constable of the police force of Toothing, S. W., where I for many years had a shop, was a patient of mine, suffering from a bad attack of gravel. He was persuaded to try 'Mother Seigel's Syrup.' He purchased a bottle at my shop, and by the time he had taken half of it he reported himself to me as quite cured. The effect was simply miraculous.

(Signed) "J. D. FLORANCE."

IS MOTHER SEIGEL RELIABLE?

Would respectable chemists write like the following if not?

SURGICAL OPERATION AVERTED.

"Ticehurst, Dec. 1884.

MR. EDWARD CORKE, Chemist, writes:—"Your medicine maintains a steady sale in this district, and is well established in general favour. I know an old man, over seventy, who some three or four years ago was advised to submit to the operation for stone, He certainly was suffering from some distressing symptoms, and could scarcely walk. Instead of taking that advice he tried Seigel's Syrup, with the result that, after one bottle, he could walk about fairly well, and, having taken three or four 2s 6d bottles, he was completely cured. He is still about, hale and hearty for his years. If any of the symptoms of the old trouble come on, he takes a few doses of the Syrup, and all is well again."

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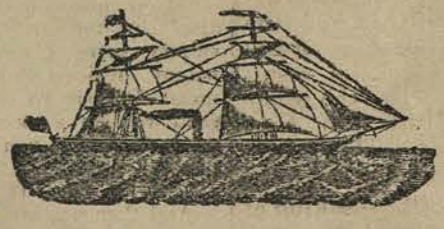

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BOMBAY TRACT AND BOOK SOCIETY.

THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon. There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religions matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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